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Must Remain in
Transcription Room

BERKELEY SATURDAY JULY 2,1966 TAPE# 1007

Mr. Nyland: So tonight we talk about work huh? Who has questions?

Q.: In our discussion of work, and in my work, its been hard to come up with a clear understanding of language to talk in about impartiality. And such words as non-identification and being identified with, and so on, have lead to many discussions, and I never felt clear, and it's difficult for us because we really don't experience it. But...

Mr. N.: You think that's right, that it's true? Haven't you ever felt non--identified with something? For instance if you say it leaves me cold. You know that as an experience. Oh well, that doesn't interest me at all. It leaves me completely cold. They can have it! You know, or what is it to me? It simply means that you hear it and it is registered in the mind, but there's absolutely no feeling about it. And that is why it leaves you cold. I do think that we know every once in a while something that is more or less identified with oneself. If I know what the experience is which I'm very much identified. That it is really as if I'm part of it. I also know when it is a little less and then it comes to the point where I say well, it doesn't make much difference. The french, sa-la-men-de-ga, it's completely neutral to me. De-ga, it is even, you see? It is the kind of thing that says, well, at the present time not even an interest intellectually, let alone that I get my feelings mixed up in it, but of course, on the other hand when I become very much interested in certain things, and my feeling goes out towards it, I know that part of myself goes as it were, to part of the object that I'm engaged in. In particular when it's in relationship or when it is an expression of affection, you can't help it. When it is something of your own creation also, that takes energy away from you. It is the kind of identification, as if part of oneself goes

out to that what one is contemplating, or that what you might even say attracts you. If I love a little child I cannot help as a mother, to be identified with it. And it is as if for a long time that what was part of me, is still part of me, even if it has been born. And a caring, you can become completely identified, that is, you are not the identity of the other, but part of you is becoming part of the other, and then that is identified with that. I can be identified with a dog. When I love it very much and I see it suffering, and I cannot help it, certainly I have feelings, and as soon as my feeling is there, part of that kind of energy goes out to that what is suffering. And then I say yes, I am suffering with you. I wish I could relieve it in some way or other. Identification is a strange kind of a word. But impartiality, it is not difficult. In our ordinary life, sometimes you have to make impartial judgements. You have to weigh the different things, one against the other. Considering one thing or another. Like a judge, pronouncing certain sentence on whoever may be guilty. You weigh different considerations in ordinary life. Should I do this or that. To a small extent, you try to become impartial to it, or if there is no impartiality, there is at least a difference in values. And impartiality is in the same direction. It simply means, that what the values are, I am impartial to. So it becomes fifty-fifty. But there is a certain degree of impartiality, when I choose that what is most important for me, or what I consider not worth while. So you see, it may not be impartial, but I am partly partial, and I know what is meant by being partial to something. Again the word indicates that part of me is part of that. You see, I don't think there ought to be difficulty about defining it. The actual experience, that, of course, is very difficult.

Q.: I know that in "All and Everything" I've been told that the use of the word amber as a substance, refers in part to impartiality, and if Gurdjieff talks of it as a substance, is it something the individual can make for himself?

Mr. N.: Well, in that case, where the Sphinx has this amber, and it is a relationship between the head and the rest of the body. It is very much as if between the head as we know it, for a human being, and the feeling center of a human being. There should be a division, so that one could function independently of the other, impartially. Whenever I get engaged in something and part of me, either a feeling, or of my mind, is connected with my opinion, or with my feeling, then I have not a pure functioning of the particular center, and when the aim of work is to try to make the centers function independently of each other in order to give them a chance for their own development, they should not be interfered with. Whenever I have an intellect that should be developed, it should not interfere with anything that has feeling, so the amber simply means that there is a separation. Which like amber, is not penetrable by something that would flow over from one to the other. It is like a fence. And the idea of the separation, is simply that there is something in between, through which it won't go. Amber is a form, preventing electricity to go through. Electricity in this sense, simply means a certain form of energy that shouldn't flow from one to the other. When I consider the mind as a receptacle of energy, receiving energy by means of impressions, or sense organs. I don't want that energy to go over uselessly in to feeling, when it is not necessary for the functioning of my mind. So all of that is related. In order to prove for myself that I first want to have the centers independent of each other, that they can then, be developed in the direction in which they should go, without

interference of the others. Then there might be afterwards the possibility of connecting them. We talked about that last night a little, you remember? That what takes place in form of ordinary natural way, of how centers start to function, when one is physically asleep, is really a condition I would like to reach when I'm conscious. And there where I have an example of being asleep physically, and the centers being what you might say, non-active. The bondage between the centers becomes less and less. And then when it is as almost completely separated from each other, they then can relax by themselves. Then they can rest. And then they can recuperate, so that early in the morning after a good sleep, I start out always with the three centers not connected. And this is, you'll remember, we have talked about that several times. Early in the morning is a very good state, because that state then, which I am physically, as a personality, is already an indication of how it should be when I'm conscious. And I use then, that what is physically, you might say, given to me for the purpose of being awake. You remember we, at least I remember, we wrote some notes on it, and you brought up the question sometimes on the tape. And the time to try to wake up, at least to try to work more, is very good early in the morning. When the ordinary life has not as yet spoiled, the condition of relationships of the centers. But what is difficult about talking about identification? We're identified all the time. Everything that one does with the least little bit of attention of whatever it were, I well become identified. And it means nothing else except that part of me goes outside and touches that what is. What I'm engaged in. Identification is like an atmosphere. It goes out from a person, and surrounds a person. And sometimes it extends a little bit when the object I have in mind, or that engaged in, in some kind of either form, or feeling, is something that is perhaps outside of me. It reaches out, and it is as if the atmosphere at the time, just forms a point, and goes out.

It is like energy going in the direction. If I say I'm paying attention, even in the form of alertness. It simply means I am at the present time interested in that what takes place, and I become identified with a traffic problem when I sit in a car. My attention goes out almost automatically, because I have to drive. And of course, when I see my attention goes in the direction, if I see a policeman I become identified with it. It is not a difficult concept. The difficulty is not being identified, of course. But that is, you see, not understood. The identification of physical body with all the different functioning of mind and of feeling, continues to exist. And it will always be that identification in the personality. And it is not a question of trying to kill that, or to do away with it, or brush it away. The question is to put something parallell to it, and then under the influence of that what is parallell, that is an 'I' becoming objective, that what is identification, will diminish. I've compared it several times with, if something of a higher nature is in the presence of a lower nature, there is going to be an effect from the higher nature, on the lower. It always, whenever anything is higher, it will always flow toward that what is lower. The question, what is higher as far as earth is concerned, is anything that is away from earth. It is not dependent on any direction of earth, which is higher. So that at this place, and at the poles, wherever it is also, a line drawn vertical on the (unclear) surface of the earth means it goes to a higher region. It turns towards the sun, and in order to help me, or facillitate my concept, I say that what goes toward the sun, for me, is higher. That what goes towards the moon, will go lower. But when I wait twelve hours, it is just the opposite from where I am. So you see, the concept of higher, cannot be mixed with a

concept of a certain direction in accordance with cosmic scale. But whatever it is, if one understands it, it becomes quite relative, of course. That at that time I simply consider that going towards the sun, as away from earth in a certain direction, and I consider that, towards the sun, or towards positive absolute. Well, such things of course, have become a little theoretical, because even positive absoluteness has no meaning. It's a contradiction in terms, because if it's absolute, it cannot have a division into a positivity and a negativity. Either absolute is one, or it is nothing. But I have to use ordinary means for my ordinary mind, in order to understand it. If I say absolute, I don't know what it is because I have no idea of the totality of all things surrounding and being everywhere. And whenever I use terms Ominiscience, and Omnipotent, and Omnipresence, I have no way of actually experiencing a moment. And I have no way of experiencing a non-dimensional entity, or a point. Theorizing I can, and I can more or less by elimination, or perhaps sometimes ex-separation, come to certain concepts that are for me, more or less in the direction of what I mean, but to actually experience it, I have to have some kind of experience. And my mind cannot do that, at the present time. So this is where of course, we always get stuck. And for that reason, whenever I want to formulate, or I want to formulate, or I want to talk of things that are of a higher nature, I have to bring them down to earth, in order to give them a certain form that I can recognize. If I talk about God, I have no idea what God is, if I say he is omnipresent. It means he's everywhere. I have no idea, that is no practical experience of what is endlessness. Because I live constantly in a world of dimensions, and for me time constantly exist, as a form of moving from one point to another. But when I say endless, where is it? No beginning no end. I cannot, I can say

yes, approximately, and I take a deep breath and say yes, that probably is what it is. But I don't know it by that kind of an experience. When as I say, I talk about God, I have to do something to deify him. And it becomes, for me, personality. And sometimes sitting on a chair, looking like an old Jew, and so forth, whatever it may be as God, even Christ for me, has to become a person. Otherwise it has no meaning for me. By simply saying as a concept, how difficult it is to live on a concept. I always want something concrete, in order, sometimes I want to touch it. And sometimes I want to adore it, as something that is there. But if I simply as they say in German, ish-blou-de-nine, it is just, look up in the blue sky. And that for me is the concept of eternity. You see I talk a lot about that as an ordinary philosophy. But it does not hold as no hold on me. So it is logical that I try to say absolute and then want to make a decision that, that kind of absolute is worth more then where I am. And I call it positive. But in order to over bridge that kind of a concept I say there is also a negative absolute. If I go in the direction of the moon, and then there must be a logical point in which positive and negative become one. So then absoluteness is that what is. Alright then, I have that same kind of trouble. You see, don't try to go to far in detail again, about trying to define it, because there is a point in which it becomes non-definable. And that develops, and that is why many times, I warn against too much theory. Because as one goes along and as one starts to work, there is a possibility of developing something that more and more becomes acceptive to the concepts, which at the present time are not expressable, or not formulateable, can not be formulated. And that then from the stand point we again, call it a higher or different

kind of a standpoint. There is a possibility of concepts which at the present time are incomprehensible. At that level they become comprehensible. Alright? Don't be. I've talked about it before you see, and get lost in there, and then in the losing, and the discussion of that is very agreeable. But one loses track of work. And very often this insistence of having to define it, (I must know it first for myself, before I can work) is nonsence. Work can take place without any information, without any theoretical knowledge, and only a certain something of a knowledge of oneself. That one exists, and that is all what one needs as tools for work, to work with. And one must be very careful because sometimes the mind in that particular pursuit is quite an enemy. And it distracts, and it belongs to earth, and it becomes a substitute. It's that kind of a form, ersatz, that Gurdjieff talks about. To assume that what is mind, starts to function, and then it is functioning in an objective sense, which of course it isn't. What other practical questions are there?

Q.: I hear a lot said about people who talk about working, and who think they are working, but are not actually working. I'd be interested in knowing some of the pitfalls. And how one can avoid falling into this sort of a trap, since I may be thinking I'm working and not doing anything of that nature at all?

Mr. N.: Remember sometime ago when we had a tape? I do not know if you ever played it? It was in answer to a question of Jerry Boxson's, you remember, Elroy? In which it talked about the physiological effects of work. You remember that? It was a long tape. Just a few questions in the beginning, and then for a long time we talked about that. If you have heard that it would help you. You may not

have heard it. The question, so I work, or how do I know that I work, and not trying to judge it by certain results that afterwards I may be able to see. But that when I am working, that I know then, that I am in that state of consciousness, or then that at least I make the right kind of effort. It depends on a certain state in which I then at that moment find myself, which I must start to discover what is this state by trying to become aware. Only, and if, I know a difference between an awareness and a thought, then I have some kind of, I call it, a physiological taste. Now in order to define it, and when one says the difference between a waking, real waking state, and a state of ordinary consciousness, which is a waking-sleeping state, and a state which we call physical sleep. And sometimes it's said that there is a difference between sleep and when I wake up physically. And I surely can recognize that, because I become in my terminology of ordinary life, conscious. And then one says that the difference between a waking-sleeping state, and a state of self-consciousness, is very similar to that going from ordinary sleep into waking. Before one has that kind of experience, that actually the waking state is like waking up out of a sleep. I think it is very difficult to have that as a waking experience. But one can have it as a state of waking-sleeping, which is asleep. Now, if I consider myself, and I become in that sense aware of what I'm doing I will start to distinguish certain states in which I am more asleep then at other times. That I know because, I can distinguish between something that is completely habitual, automatic, without any rhym or reason, as it were, which simply takes place, and another state in which I try to do my best, or at least I try to be a little bit more present. Or in which I try to be more complete. So when

I know these differences, it is a difference of averages. It is not as yet one hundred per cent state of being awake. But I know there is a little difference, when I make an effort on myself, that I try to be present to something that I'm doing, it is different from my automatic forms of behavior as usual. With that I start. Then I say I would like to know what it is to be aware, and the question of awareness now, should be different from that what is an ordinary thought, or a feeling process. So I take a very simple form of activity, in which I even, I said it the other day, close my eyes, even when I sit and I move, I've closed my eyes certain parts of myself in different positions, without opening my eyes. I am aware that I'm making such movements. And that particularly, when the movements are a little bit strange. So that I don't remember them, or that they are not habitual. I still have within me a realization of an awareness of myself existing. Which has at that moment, if I try to analyze it, nothing to do with a thought or a feeling. Again, this is difficult to experience. But as soon as the attention is drawn to, there will be more and more moments of that kind, when you start to believe yes, I have a little bit of awareness. And it is not as yet what I thought it was. But at the same time it is a little different from my ordinary thinking process. There is another way in which, sometimes I can be quite aware of myself, and it is partially accidental, and at a certain moment I realize I exist, and at that moment I also know, I really don't think about it. That is, it comes to my realization of existing without the help of my thought. This is a rather difficult process, because, if I consider thinking, I think about that what has happened, and my thinking is also interested, of course, in what is going to happen. But if I at a certain moment, say I exist, then I hang on to that moment of realizing that I exist. And I continue to think or at least some kind of a mental function takes place,

that relates to that what I am. And as I now continue to exist, I remain aware of that existence. But not anymore at the moment. And it is then as if I simply have wakened up for one moment. And then lost it. I say these things are rather difficult, and it takes a long time before one has that kind of an experience. Now, there is a fourth way, by which sometimes, I realize that moments of awareness exist without me doing anything about it, and those are the accidental ones. As if there is sometimes the realization, all of a sudden, that I become awake of myself, in a certain, sometimes one says, because of a shock. But it may be not a shock, but just accidently. That I remember that moment, and then it becomes for me, in my memories, a moment that I do not forget. I think under fear, in the presence of some people which one partially admires, or for which one may even have fear. When you go through a door, and you know what is going to be expected of you. When you have an examination, and you sit and you have to give an answer. Or when someone has asked you a question that really bothers you. Or perhaps you have a chance of saying a lie or not lying, or considering that. At such a time, sometimes before you open the door, and you come to the realization of now you're going to be in for it. Or you have a conversation with someone you know where this is going to lead, and that pretty soon that person is going to fly off the handle. And you don't know what to do. At such times, there is the realization fo one existing, and the process of the mind and the process of feeling is not at that time taking place. Surely not in its usual form. I do not know whatever your experience might have been regarding facing death. There are moments in which one is quite convinced that death might take place, or that

you are at the end of your strength, or that you have lost your breath, or that, let's say, in coughing sometimes, it may be that you catch in your throat something the wrong way. Or that you are threatened by some kind of a danger, and at such a time there is a realization of being there, but there is no thought. I say, I do not know in how far you have had that experience. I think many of us have had similar experiences of a certain kind, at that time. And then they become moments one doesn't forget. Have you ever read "Firefly"?

Answer: No.

Mr. N.: Do you have a copy?

Answer: Yes.

Mr. N.: Let him read it. It describes in that a few times, certain things that cause, they have been taken from a personal experience. But it illustrates a little bit, you remember? Ah, Yes, remember Lorri? I remember, first I tell you one. It was out in the country and it had snowed, and the snow was about six feet high. We lived out of a hill side and at the time we had one child, and married quite young. And it needed milk, and I had to go to the farm house which was probably about half a mile or a little more, away, in order to get it. And I went down, I had no snow shoes, but I simply had boots, and I went. I remember coming down to the bottom of the hill, and there was a tremendously high snow bank all the way. I had to go and get the milk. I was already tired, because it meant I had to step like this, and it was extremely exhausting. And I remember at that moment then, I almost had a wish that I could die. Because I was not further interested in doing it. Because I was too tired, and I could not cope with it. And then at that moment, there was

a thought, but I have to get milk, and the responsibility, that then I felt simply I had to do it. Because something else was dependent on it. Made me realize at that moment that I existed. And at that moment even instigated by that kind of a thought. I had a representation within myself of being there. Again I could picture this as if I am living it at the present time. And it made such an indelible impression on me. That at that moment the determination, no you cannot die. Something is still dependent, and of course, it took me two hours, what otherwise would have taken me ten minutes. But I did it for some reason or other. And I know very well the reason. Well you see, these are the kind of moments that I mean. And sometimes they can happen of course, almost I would say, fortunately. That one has a realization of something like that exist simply, for the purpose of waking one up, waking oneself up. When it does exist and I have that experience I know it is possible for me to experience it, and then it becomes an extremely good impetus for wishing to work. Because at that time regardless of whatever the intensity of the experience was, it gave me at that moment, a freedom in which I had perhaps, a choice to do one thing or another. So, if one considers now this question of becoming conscious, the question of work, on oneself, the thermometer, the way one can measure it, is to what extent am I more free? You see, the purpose is that kind of freedom, freedom from earth. Freedom from the body, freedom from a variety of habitual ways of living. A freedom that I actually can see whatever I want to see, or not see what I don't want. That I can do what I have to do and not do what I don't want to do. Or for some reason do not wish to do. That I can feel, and that I can think in the way I really

want to think, without being ordained or conditioned to think in a certain way. Whichever way I want to describe this freedom, freedom to some extent, let's say, from activity of the body, or the wishes of the body. If my feeling center, or my intellectual center is worth more then that, they will have the chance to be whatever they have to be, without interference from anything of my body. However, whichever way I define freedom I know that at some time I'm more free than at other times. And I know that in ordinary life, I'm as free as a bird. I have no cares, I'm on vacation. Nothing, let the telephone ring, I've not any reason to answer, to wish I'm not ever there. I'm here now. This kind of freedom that one can have as far as physical existence is concerned. And one can have what one can have in ones life, also belongs to a physiological world. And in that kind of wish to become free to know what to do, and there to be able to do it. This is a certain taste. Now work on oneself can give at times that kind of a taste. That taste of really being free to know, or free to have a choice. And not to be compelled. You see, if there are bonds, if there is something that constantly attracts me, that pushes me in a certain direction, or pulls me in a certain direction, of course, I'm not free. When I consider my own automatism, when I see that I am in talking with someone, that I react to ordinary things that they do to me, an I like and ordinary creature react to it, I'm not free. Now the question of being awake. If at such a time, I could wake up, I know that for a moment, I have a certain choice. It may not be long, but if there are moments in which I do not immediately react, but when there is a little chance for me to consider it, and then I will do whatever I want to do, after that consideration.

For that one moment I have a taste of that kind of freedom. Now let's say these are five or six different ways of how one can experience this awareness. And although in the beginning, the awareness may only be one per cent, it is already a little bit of an indication of a ray of light in darkness. And I know wherever there is a ray of light, whenever there is already a beginning of, let's say, the sun coming up you know, and there may be a twilight period, and it may, still the sun comes up at six, at five-o-clock it is still a little bit of, but a little bit of light comes between five and six, it becomes a little more intense. And it is this difference between the darkness, and the absence of light, and light, what you then might call the absence of darkness. The difference is that whenever there is a ray of light in darkness, it is light, but when there is a ray, if we call it that way, of darkness in the light, it is still light. This is the difference between the positivity and the negativity. The difference between consciousness, and unconsciousness. And one has to become sufficiently sensitive to the realization that something exist as light. And as not darkness. And whenever in the beginning there is a little difference between one and the other. I have one per cent, or two per cent, or ten per cent possibility of an awareness. A taste of awareness, and for the time being, I have to be satisfied with whatever it is. It will not come that easily one hundred per cent. Sometimes an experience may produce such a shock in one, that one is completely bowled over. It is sometimes, it can happen of course, as one has that kind of a shock in which one is trembling. In which the totality of oneself, is as if it is destroyed. At such a time of course, such intensity has an effect on me, gives me much

more of a deeper realization, and then for that one moment I could be actually one hundred per cent free. But again, these are theoretical considerations about certain practical experiences. And if one starts to look for what is it really that I understand by being aware or awake, a state of awakening, or a maintenance of that kind of state. It is a long time before one starts to define as something, yes, this now I know and many, many months will go by and you will consider the previous experience, then not as yet the way it was, because now you know what it is. And again a year later, you will have a chance, and say, whatever I thought originally that it was when I said that I observe myself, it is nothing. It was still identification, but now, I know. And it goes on for a long time. It is such a slow process. But it is right. It is logically slow. It has to be slow, it's utterly impossible to overbridge all the periods of unconsciousness overnight, it's impossible. That you can....

Q.: What can I do, what are some things I can do to increase the...

Mr. N.: I mentioned the other to a Mike O'Neal. You start by reducing the different activity of yourself to a minimum. It's, you might say, like a preparation for something that you want to do when you wish to make an effort to wake up. The reason for that is that, whenever I want to try to become objective, that I would like to reduce the subjectivity of myself to the smallest possible portion where it still is sufficient to maintain my body. You see, I cannot eliminate it entirely. I never can eliminate my thoughts, because my thought or mental processes are necessary for certain productivity in my mind. Particularly regarding blood circulation, for certain

things that are maintence of my mind, certain functions that must take place even if I could exclude them, are the sense organs. Still the body will have to be maintained. My heart has to continue to circulate the blood. The nerve system has to be more or less alert. Many things have to be maintained by muscular tension. So you see, there are certain requirements for the maintenance of the body. But I can reduce such maintenance to the smallest amount possible. For instance, my mind. The thought processes I can not allow them to go on. If I start to interfere of saying, no don't think, relax, train yourself, don't consider that now, leave it alone, as if at that time, when I try to relax my body, starting with the head. I try to drain out of my body all kind of tensions, and when I start physically to reduce, to relax in that sense, and intentionally to relax,it is then starting with my head that I can relax. Also facial expression and muscular tensions. A certain combination of thought processes which now go in my brain, reduce them to a minimum by not allowing energy as it were, to go there, and simply to put a sign in my head, don't give any energy, don't allow it, don't formulate, leave it, don't weigh your thoughts, don't become interested even in yourself, then only to the extent that you have to remain seated, or that you have to support yourself. It is a draining process that starts with the head, and gradually disappearing down, down, down, down, down like this. When it comes to the shoulders there is a possibility of that kind of, it is like a fluid, or like a liquid, where the level of the flow of that liquid gradually disappears like this, and goes down, down through your feet and disappears through your feet and disappears through your feet or disappears through the extremities, through your arms and your fingers, and your hands. It's quite definitely, that

kind of a process, what not in the beginning that one knows, but gradually if you try, you will see that you become very close to an experience which is very similar. I've given it every once in a while, when you sit in a bathtub, and you let the water run out. You don't do anything. You just pull that plug, and let the water come down. The water, let's say here, and goes down like this. And you know, and you actually sense this, it is a feeling. It is a sensing of that water gradually reducing until it finally comes to your legs. And then gradually goes down. It is not easy to sit quietly, when it is an indication of something that is taking place this time as a level of water which is registered on your skin. As if now, if one does this intentionally as a relaxation problem. That, that is what was in the body as a form of tensions, is simply drained out. Well, it drains out through your shoulders, you relax them, and it goes out partially through your arms, and sometimes it is a very strong current that is extablished. Again one has to learn this, and it is a matter of practice. Do you know anything about electricity? You know about the light in a (unclear)? Have you ever experimented with it?

Answer: Yes.

Mr. N.: And have you ever experimented with what they call an electric wind? Do you know that kind of an experiment? An electric wind?

Answer: Mixed?

Mr. N.: You know that by that terminology? Do you know that Don?

Answer: Yes.

Mr. N.: You know a (unclear) has of course, a certain ball,

and it is a sphere in order to prevent the charge from going out? When it is a sphere it is contained within its simplest form. And it has no way of getting out of that particular sphere. As soon as the sphere has either an opening or a certain point. The charge is concentrated on that, and when that point is drawn out, the charge itself has electricity. Static electricity, which is a form of matter, is flowing out of that, and out of that point is ball on becoming a point. There is a something when you hold your hand there, you can feel it. It is as a wind, if you put a candle in front, is blowing. It will blow the candle out. This is really what can take place in the discharging of the extraneous material in ones body. I call them tensions in general. As a relaxation of that kind of a process, as if it flows out through your fingers, or it flows out through your toes. When it comes down here where your heart is, and where your solar plexes is. You engage this what is now a form of a vibration, a way which simply extablishes a feeling for oneself and it is then as if then also, you empty that, and it empties one also with a general momentum of this particular kind of flow. It flows out of one so that finally it reaches your feet and then the totality of the body is relaxed. Of course it doesn't stay relaxed. That is it is so tense and so automaticly tense, that as soon as you come to your legs your shoulders again are tense. So that process of relaxation physically, including now, the other functions, simply means that it may take sometime before you get really a relaxed state of the body. And before your shoulders or the head, or the facial expression, or all of that, is reduced to a minimum. Now this is, I say, a preparation for trying to wake up. Because in that way there is very little that I then have to do as far as my body is concerned. And it is then simply an existence of the body in which I'm not at all engaged,

either emotionally or intellectually. So then, it is necessary for me to extablish something that now could become observent of my body, without having any particular reasons, and only existing as a lump of flesh without any activities in the body going on. When only that what is utterly necessary for me to become observent to that what is left after the process of relaxation. Now, attempts I make, that is I want to be, you might say, awake, I say this, I say I want to have something of me which starts to function in an objective sense regarding the rest of myself. There is always in the work a determination in which I change my thought over into an actual effort. There is a thought, a wish making a thought, a thought having in mind what ought to be done. The thought which determines for me what is involved in work, what it entails. That is describing it as a relationship between my mind, and my body, and recording in my mind that what exist as my body. So this process of an observation, which is located in part of my mind, and now what's to record that what exist as an object. And that what is in my mind as observer, and that what is being used like a telescope, or whatever it is, that I call the means, the instrument of observation. That then, I have to have. There is a certain point in which I change this thought of knowing what to do, to actuality of doing. I cannot get away from that, because if I keep on thinking, I will never make that kind of an effort. So the effort has to enter as a result of a wish. And a result of that kind of a wish as to produce in me a state of experiencing an awareness. And one cannot define this further. And I cannot communicate it further to anyone else. One has to do it, and at times you will be able to do it. Now in order to try to explain it, it's very difficult to explain that.

But there are certain concepts which come again quite close to it. For instance, if you have three lines on a piece of paper drawn as it were, three axis which are perpendicular to each other. Or if you took the corner of the room, that as this one, and that one, there is the corner, you draw that, as a line on a piece of paper in front of you. And you look at it. There is, and you know this is visually and optically quite interesting. There is a point in which that what is now, receeding, comes towards you. Optical illusion you can call it. At the same time something takes place in you, because that what is the drawing, does not change. This This change in you, by which you see that what is there as a reality difference, is very similar to the changing over of a mental process in to an awareness process. Or rather the mental process of the thought into an awareness as a mental process. Now it may come easily, and sometimes it comes quite accidently, and sometimes it comes without you knowing it. And many times it doesn't come at all when you wish it. And this is a very strange kind of a thing where as soon as you wish for it, you eliminate the possibility of actually experiencing it. But I would almost say that is in the nature of objectivity, because it is something that does not belong to earth. And there, for it cannot be accomplished by ordinary means. The more relaxed one can remain, the more possibility there is of having that kind of experience of being awake, or at least aware. By awareness now, I mean the changing over from an alertness into an awareness. An alertness is still subject to my thoughts or my feelings. An awareness exists when this little bridge has to be overcome, to change over as if the receeding corner comes towards me, as if at that moment I have that realization of being awake to that what is ~~instead~~ instead of

thinking about it. You sit with your eyes closed. Again the same kind of a thing, you have to see if you can experience it. Your eyes are closed you remember and your mind is active to remember that what you have seen with your eyes. You have to wait until that kind of an impression starts to be reduced, because it is not being fed. So after a little while that image of yourself will become less and less clear. It will go over into a certain form of haziness, and after a little while, it is not focused any more. You must allow time for this, because sometimes it is very vivid, and it stays in your mind, and particularly when you start thinking about it. It will continue to be there. You try to eliminate that kind of thought. Again you must make that effort to eliminate the thought of wanting to change it. All you wish is at a certain moment to have the realization of your existence without the help of that what you have seen. So that the memory being reduced to practically nothing, and it can be, at that moment there is something that still then provides me with an awareness of my existence. And it is at that moment as if I see, but it is not seeing with my eyes. It is seeing with something of me which then starts to function for one moment. And which becomes an awareness of myself. Again you have to try this. There are no other ways, but only by trying and putting that to practice. And you will see that any normal person will have the possibility of having that kind of an experience. And when it's there that you have had it, you have a little bit of something with which you can compare any kind of a future effort. If one knows now or becomes a little familiar with what perhaps takes place and can take place in one. You will have more and more accidental moments of that kind. And

by having it more and more as it were, on the tip of your tongue, as if it is living with you or it is with you in your mind, in the back of your mind. It will come to the foreground, and every once in a while in your ordinary life, dependent on how much interest one has in wanting to try to wake up. You will have more and more opportunities, as it will come to you, and you accidently will be awake. You will see this. I mean it is utterly impossible to communicate it in any different way. But the difficulty is that I would like it so much sometimes to be there, that all of me starts to think that I already have it. And then that what is my thinking process starts to assert itself. Because it is objecting to the process of awareness. And this again, I say is where the mind becomes ones enemy, because the mind then functioning in its ordinary way will tell me that, that what it sees by means of ordinary uncounscious mental processes as images of the past, that is as memory that I have experienced, is of course, a long time before I become convinced that there is a difference between them. And again the difference is between, really between, night and day. But, it will be a long time. You know, work is taking small steps, and not to have, not to become discouraged. But it has to be done time and time and time again. Hundreds of times. Gurdjieff mentions that. All that time, and not to be discouraged. But hundreds of times to continue, continue, continue until finally something starts to dawn. And then with that, you say, oh! That is really what is meant. Sometimes I'll say one is lucky, one can have moments of accidental awareness, the thought that I'm with one, or the feelings that I have, the wish that I feel is necessary for me to do something about myself, or the realization of a particular state in which I am,

which is not agreeable, or sometimes quite disastrous, or disagreeable in a very great sense, almost unbearable. That, that kind of criticism that I might have about myself, my disliking of myself, my realization of a reacting creature. The realization of uncontrolness, the realization of automatism. All these kinds of things without any question, not belonging to man as he should be, can give me sufficient impetus which then builds up in me a wish. And definitely that wish, that motivation, is based on the wish to change and to be different. And the difficulty is that, that energy is represented by this sincere wish, now has to be used for one purpose only. Not for the accomplishment of the result, but the result that is to do away with that that I consider not worthy of myself. But it has to be attached to one wish only, to be awake. So that the amount of energy as represented by that wish, and quite honestly a good wish, and a good amount of energy, and of good intensity, now has to change its sign of direction and comes up to the point where I am awake. You see, if I walk in a country, and I want to climb a mountain or a hillside, and the purpose is that I get to the other valley that I want to live in. And comparing it to the valley in which I am now, then I say, if I only were there, then many things would be changed. And my state would be much more ideal. And this is the way we climb. And we go down, when we get across the edge of the mountain range and decend into the valley, this is our purpose of the accomplishment. And as we are walking up the hill, we have that in mind all the time. Now the edge of the mountain range is the state of awakening. And in my purpose now, in climbing the mountain in an objective sense, is to reach the height of the mountain only, simply because I do not know what it is that I might see when I come to the highest point and I look into the valley of objectivity. I have no means of describing it. And

I even have no right to say this is my purpose because I would describe something of a higher kind of a nature, about which I have absolutely no knowledge. And assume that I try to describe anything that is objective in subjective terminology, of course, I must be wrong because I cannot say what it is going to be, I've never had that kind of an experience. At most I can say that I would like to be free from subjectivity. And this is represented by the highest point that I reach on the mountain range, or the ridge. At which time then, I can see in a state of awakening. The mountain range is the state of awakening. And in my purpose now, in climbing the mountain only, simply because I do not know what it is that I might see when I come to the highest point and I look into the valley of objectivity. I have no means of describing it. And I even have no right to say this is what is in the valley on the other side. That is the greatest difficulty in work. That I all the time interfere with the purpose that I want to reach, as if I am describing already to God to do what I think he should do. That the real meaning of not my will, but thine, is that I must leave it and absolutely leave it. Do something of a different higher nature than I am. And the admission that I in this particular state am incapable of even describing what I wish. At most what I can do is to describe the state in which I am, which I do not believe is right for man. About that I have a perfect right to describe something that is deleterious, or that is obnoxious in certain terminology of wishing it not to exist, if I believe that man has a different kind of a purpose in life, and that in his life it might be possible for him to accomplish that. It is exactly the same as if I believe that for me, God can exist although I may be in the clutches of the devil. And that for me, the description of heaven

on earth would be that that what is now binding me on earth, would not exist if the state was a heavenly one. But if I start to describe the state of heaven in terminology of being free from the clutches of the devil, then of course, it becomes described in the form of an anti-develish. And God is not anti-devil. God is, and the devil also is. But within this range, understanding that what God is, the devil will understand what it can be. But it never can be used in order to describe God when God is Omnipresent. So you see, the difficulty there is that what I would like to describe as the valley of objectivity, is really the, that I have now whenever everything that's now subjective of that kind of appearance of this valley has been removed. And that what is then left is simple existence. Provided that, existence still has in it a germ of life which at that time could start to develop because it is not encumbered anymore by the different things that now bind it. Sometimes I've said if you try to imagine a person without any sense organs, what will be left? You see it is difficult to even to imagine. And sometimes one says it is a dead lump. I don't think so. I think it's an existence, an existence in which there is a form of life, which life at that time being already as much free from the bondage of ordinary mechanical behavior of course, habitual ways and patterns of life that at such a time that particular bondage being removed, life itself as represented by magnetic center within one, can be united with the totality of the Omnipresence of all that. And then at such a time, there could be a realization of oneness, which of course is impossible as long as the manifestation is in between. So, our problem is really to try to make the manifestation such, that it will have lost it's hold on

life. And that life then can exist by simply going out of doors without being bothered by that what is now present. Sometimes I say it differently. It is as if the different layers of education of that what I have acquired as acquired characteristics socialogically and economically in my life as I have lived since the moment I was born. As that gradually, as layers become transparent or perhaps eventimes transluced in the first place, afterwards transparent. The translucidity, is that forces from the outside of a different kind of nature, can start to penetrate. Transparency means that what is inside magnetic center can look out. And it is very interesting to see how gradually this process of first the translucency becoming more and more clear of that what then becomes more and more transparent. And then, it is transparent, more and more the wish of magnetic center that is the reality of reality in ones life, the essential essence of oneself, that what is conscience of the voice of God within one, and then that has a chance to go outside and penetrate in the ordinary awareness of ordinary life. You see, such a picture of what I have in mind if I could at the time when I wish to work. Instead of looking for that which I'd like to achieve as an improvement. I could then start to realize what I am, and then with that what is my wish. My wish is to be awake. And that wish to be awake, as you might say, to give that what is real within me a chance actually to be or to assert itself or to have freedom or in any event to have for itself the possibility of determining what it should be. I've talked about these things several times in different kinds of lights, and sometimes as you know, they are on some tapes you might have heard them. You see, when one is born life is encased in a certain form wherever it comes from as life, or a spark of life or a certain combination

of some cells which then proceed in ordinary birth process and conception as coming from father and mother the continuation of that now taking on a new kind of a form, in form of a human being which after a little period of gestation is being put on earth and starts to breathe. Then at that time that what is life within this particular kind of a person remains constantly within this person and becomes, even well as far as conditions are concerned, worse and worse because that what is the formation of his body. The formation of his feeling center, and formation of his intellect is now going to create much more bondage to that what originally was free. And particularly when it was a young child it was quite free. Now that kind of a wish now, on the part of that what has been put into a form is now that it wishes to become free again in order to fulfil its further functions in the totality of that where it really belongs of a different kind of nature then earth will provide, and it is interesting that life appears on earth, and one can only explain it because it has a certain function to fulfil in the totality of the scheme of the universe. But whatever may be the reason that earth is here and all kind of theories of course exist for that, that mankind has a reason for existing here. Perhaps for maintaining the totality of, we've talked about it before, the cosmic ray. And that earth happens to be in a certain place in that the cosmic octive at that place where is <u>fa</u>, when organic kingdom is being used for the transformation or transformer station for the conversion of energies in order to continue in a involutionary scale as far as the growth of the cosmic ray is concerned. And at the same time the evolutionary part of that what is earth can also affect the totality of mankind and can affect certain persons

on the surface of the earth. So that that what now takes place when a man is born, a life belonging to the sun absolute, or belonging to the totality of everything existing as a form of eternity now is temporarily put in a form and now has to walk on earth. And it becomes a motivating power for man really to wish to continue to live and is centered in his feeling. Originally it was centered in his heart, when he was very small it was the heart that was functioning as a real center for his emotions. But as gradually man starts to develop and grow, and attention is paid to his physical growth the rest is a little bit reduced, and has to wait until there is enough room for the particular organs to start to function on their own, that first intellect is formed, by means of sense organs which are already the equipment of a little baby. And then gradually a feeling center is born also develops, and after that sex center. So that then the totality of man represents this different kind of centers in some form or another or a relationship with each other. And in this process that what was originally the form of his life which was at the time he was a baby quite small, but quite pure, now gradually has been covered up with that what we call in a general way, as astrology. Perhaps speaking that what is an acquired characteristic, and that what now starts to function becomes predominate in man, will be his mind and will be his feeling center. And that then gradually will of course, there is a great deal of balance again between these things that gradually because of its volume the body starts to take over, and that the mind is reduced to a practical minimum. That as far as work is concerned there are so many different things that have to be attended to and corrected that for that reason alone it will

take quite some time to break down the bondage in which this form of life now exists. Because this life, this beginning of man and that what stays in man, his magnetic center. It is a center that is the central point for him, it is the central point of his world. It is magnetic, because it has the attraction to that what also exist in any other form of life. In any other form of manifestation of life, and essentially it is of the same quality. Now what takes place if life would have its own say, and not mother nature or the earth? It would be that life would like to get rid of the body as soon as possible. And that even the moment of birth already is connected with the possibility of dying. And that really that what is the beginning of life from the standpoint of life itself would have to be the end. So that, the unity that man is striving for is represented by the combination that what is the lower do, the beginning of his life, and the upper do, which is his death. And that for that reason as far as active developments are concerned that particularly in music or in sound, that what is struck as a do has an overtone one octive higher. It simply means that when do is struck, also its death is struck. And it is really that as a concept of man that the sooner from a normal standpoint of consciousness he can free himself from his body, the better it will be for life. It will not be right as far as earth is concerned, because his life as a body has to remain on earth. And has to fulfil certain functions, but from the standpoint of man as he really is, and should be, he is at that time part of God, and temporarily simply placed in a casing or in a prison or some kind of a container. And that he knows almost instinctively. And for that particularly when he is young and he starts to search.

He starts to search for the possibility of eliminatig himself and to be able to let's say fly away from earth as fast as he possibly can. It's a way of living in life of course, of trying that as far as life as we know it on earth is concerned, to satisfy the requirements for the reason why he has been born. And that a person understanding this, taking on the responsibility of finishing that what is needed because he was born or earth. That then he trys to do his best to do it in the shortest possible time, in order then, to go on to a different kind of a level of being, where really his own life, even at the present time belongs. So you see, this question of destruction, is a logical result of being born, and that the law what governs that as a destruction belongs to the totality of all laws. And that the question of evolution is determined by the question of involution. And that one cannot exist without the other and it brings about then the concept to what is called a equalibrium of balance within one. And the ultimate aim of man in life when he wants to understand his position, or the reason for his existence is to regain the balance which he had when he was born, and particularly during the period of gestation. As soon as he is born on earth and starts to breathe he takes in the atmosphere of the earth and from that moment on he gets spoiled. It is that what is his magnetic center in the form of life, recedes more and more and more and more becomes as it were, atrophied, and only a certain calling that is a certain way of calling that, a certain form of language which is needed, a language being determined by a real search for wanting to become free. That is the call, that is that kind of call like an alarm. That is that one is then set in motion by something from the outside to which that what I am starting

to correspond. It is as if a note is struck outside of one, of a certain rate vibration, and that man if he is sensitive and sufficiently let's call it relaxed, that then man again as a tuning fork himself, starts to vibrate at exactly the same rate as the outside tune. You know this experiment. You strike a tuning fork and you put it on the table, and it vibrates as another one similar to that, and now you stop the first one, the second one will continue without being struck. This is a question of overtones again. It's a question of how sound can be communicated. This is a question of how a person at first starts to wake up or becomes interested in the possibility of further growth. You see, all these things, they're related. You again and again, you have to pace it. You have to start to write down certain things that are fundamental for you, because what I'm saying now, all of that is like the realization of when I work. These kind of things come to me then. It is in that state, its effort that I do make. The effort in which this particular form of energy is converted at that time, at that moment it changes. Again compare it with the boiling point and the melting point. I heat a certain substance, let's say ice. It is heated and changes into water. There is a melting point at which it takes place. Heat is constantly applied, the temperature does not change. Until all the solids have been changed into a liquid. The amount of energy that is represented by the application of heat allows at a certain moment not to proceed up the scale of temperature, but to change an inherent condition into a different form of a basis between solid and liquid. And the same thing is true of the boiling point. This is the difference that I mean by when I have a wish to want to work. That there is a moment

of conversion and in this moment of conversion there is no further progress towards an aim, for there is a realization of that what has to be done to become as it were, liquid, and at the time my progress does not go on, but the energy that is there is used for the conversion of producing a different state. And that state happens to be comparable to the solid state, the state of liquidity. Whatever I mean by a change of certain states, a certain point without allowing an evolutionary process to go on, that is like a sliding scale. It is represented by a certain step, and it's the continuation of progress by means of a stepwise change. It is many times as if a step, I proceed on a horizontal plane and apparently there is nothing that is changing, surely not as far as verticalness is concerned. Although, the time is consumed and the progress is measured by the step widths which I transverse horizontally. I come to the end of that. At the point in which the amount of energy as represented by efforts and efforts continued, and continued to wish to grow, is now changed over into a different direction and becomes vertical. I do not at that time, in the line of time as it were, make any progress because I'm going up, but it is the height of the next step that I transverse as it were. I go up intil the energy has been sufficiently worked out or converted until I get to the next step and then again I become horizontal. But the next step is not like the first step. The next step is, I have a vision of that out of which I came, with Darwin's theory and changes and changes in accordance with mutation according to Deviss. If your're familiar with that. Certain species will change over into different characteristics. And such species because of certain conditions, will not revert anymore to where they came from. But

have established a species of their own. This is a mutation. It is a stepwise change of progress in botany. Stepwise changes in physics. Structure of the atom. The Qonton theory, indicating a different quantity of energy between one ring around a nucleus, as represented by movements of electrons, into the next ring which contains different kinds of electrons. And sometimes more in number, the difference between eight and eighteen and so forth, up to thirty-two, sixty-four, whatever it may be if you know something about the structure of an atom or different elements and how they are related. It is always stepwise changing, and this is something that takes place in nature as we know it, as far as progress is concerned. And this is exactly the indication of the difference between subjectivity and objectivity. So that objectivity is on a different kind of a plane and it is related to the lower step by means of a verticalness. Verticalness means more freedom. Verticalness means a change in density. A change of atmosphere, and away from earth, towards the planets. It simply means that a change from that what is now physical body, into a body that is called Kesjan, is like a change from earth to a planetary level. And it is transfering or this transgressing, this going through this particular division of space between earth and the planets, which is the verticalness of work. And that at times one falls back, and at times one needs more energy in order to overbridge the particular periods in which the law of gravity of earth is still operative. Until one comes out in space, and then because of a certain attraction, one would land on the planetary level. This is development of bodies. This is how bodies are related with each other. And also this is the way I go over from the state of ordinary unsciousness into a state of self-consciousness, can go over to a state of cosmic

consciousness. It is always this stepwise changing over, and for that I say the conversion has to take place so that something that is created is new. Again to use a little chemical comparison. That what I consider elements combining as component parts and forming another chemical compound with different properties, has to go through a certain state in which then, that what are the molecules of those component parts are connected, and then form a product which has different kind of qualities. The simple example of caused hydrogen and hydrogen two molecules that stay with oxygen, H20, which are called water. Water surely is not a gas, but hydrogen and oxygen are gases. And still at any one time, when I want to make water, I can by means of an electric current simply make again the component parts out of it. And reversely out of such component parts, I can make something that is water of a different quality. Different properities, still it is all related. Man when he becomes one, becomes one out of the three components parts of himself. And his being is represented then, as a certain level of existence in which the component parts do not play a part anymore. And the qualities of the component parts that is, of individual centers, does not any longer exist. But the level of being has its own property. At the same time that what is being, can revert to the management or use of the component parts on earth. It's a marvelous picture of how man could become a being. How man could change because of this unity as is possible by means of three, not by means of two, by means of positive, negative and neutralizer in some combination or other, becoming harmomious at a certain point. And then you might say changing over from one state, one phase into another, becoming then a certain level of being, which again can revert to the original, where it came from, or it can continue

on its new road of further development. Try to look at the possibilities of the bodies of man in that way, as if man now having a physical body, and have the possibility of development of an intellectual body. Ultimately as man number seven could represent the three bodies and at a certain point the three bodies could become on that would be his I. It's interesting to see, you see. Whenever you wish to work, you have to have to have certain images that give you at the time then an impetus to wish to continue, and then with that in mind this almost I would say, as if one wishes constantly the union with God in the mystic sense, and then one says that it is not mine that I wish but thine. That what I now understand by he my God, I do not know. You see, one reduces at such a time oneself to nothing and in this nothingness one finds oneself. When you have experienced then again we talk about work more and more. But begin, begin, begin, and attend and don't let go, and be patient, and again again, and again stimulate yourself, that you want to do something because of such and such a reason, or what ever motivation there may be. It doesn't matter, but work! That is the only thing that Gurdjieff requires. He does not require Lasanmussion knowledge. He does not require anyone who says Lord, Lord, and does not do. He requires as far as his own work is concerned, and the reason why he has lived, and the reason why he has written, and the reason why he has given whatever it is that he has given, is to stimulate a person that they can work on themselves. That he calls Partdolg-duty. It is an obligation of oneself. If one understands the necessity of seeing wherever the places of man, that then this realization of man becoming part and being part, and knowing that he is part of the totality of all mankind and organic kingdom, has a function to fulfil in relation to that what is on the cosmic scale. The

possibility of his further evolution. That is what man has to think about. He has to consider it. It has to be with him. He has to keep it almost, I would say, in his vest pocket, and bring it out every once in awhile and say yes, by God, today I remember. I will remember. I will do something in order to satisfy let's call them, the five rules of objective morality. As you know they are in Beelzebub, if you don't know, read them, study, read more, think, meditate, ponder, weigh things, what is important, do it, then work, work, work. For sometime we had on Gurdjieff's table when he was here in New York, a little, do you know those little doe-doe birds? The ones that go up and down, you know, you've seen them, well we had one like this then, someone asked the meaning of that and Gurdjieff said work, work, work. That is still a very good symbol to be reminded. After a little while all kinds of symbols of course, lose their value. Try it for yourself. Put a little piece of paper somewhere on a door, remember. What was said in the oracle of Delphy, no-to-ce-i-tone. Know thyself. The most important part of it is forgotten, because it says everywhere and always, know. You see, if one has that kind of a wish and will not let it go, if one wants to try it, if one wants to struggle, if you really want to wrestle with the difficulties of life, don't let it go until that what you are struggling with will bless you. That will mean that I want to find out until I am exhausted, what it is and what is the meaning of to be awake. And that I all the time will try to continue to be awake, in order to have that taste of what it is, and then when I know it once, I will know that it is possible for me, and I also know that it is a desirable state, because in that side of being awake I really know that I am alive. Well, you see we could keep on talking

again about certain things, but you would lose perspective. And that is what you need for your stimulus because the simplicity of work is so simple, walk try to wake up as you walk. Whatever you do try to be awake with that. Try to be present. I've given the five different sections of thought and behavior you can use. Your facial expressions, your posture, your movement, and your tone of voice. It is so simple. Use all of them, use one of them. Change over from one to the other. Take one each day. Take a combination of a few. Change over don't always have the same expression. Make that what you feel be expressed differently. Break some habits. Put yourself under certain tests. For the sake, that is give yourself a task for the sake of being awake. Not for the sake of accomplishing a task, but do something for yourself. Tensions, all nervous tensions must go. ow you are extraneous thoughts, superfulous talking, unsensible feelings, wastes of energy. All kinds of things that need not be done, but you do because you think sometimes it is necessary, not at all. Sometimes bread and water. You listen to a tape on austerity, was good, and you, and you reported on that, was very good. I think I said that in my notes. But again try it, again and again, every once and a while. Don't let your body be your master. That what is your mind as consciousness, that has to become positive. That will be. That will take the place of your body. That will change. Instead of one, two, three, it will be three, two, one. Well, we can talk a long time about such things. I think it's enough you know? I'll still be here for a few days tomorrow, we'll work physically. We will do a little bit of something maybe tommorrow night. Playing some music. Monday again we will talk, you wish to talk, we can talk. All kinds of questions, bring them up. It must

be practical because I don't want to talk again and again about theory. Leave it. Practical application. Make up your mind for instance, you get up tomorrow morning, you make up your mind you want to wake up twice. How long will it take you? To think about it, and then to be awake, and then stay awake, if you can, for five minutes. You'll probably have to move very slowly, because you probably will be afraid of losing it. So you will change of course your behavior, but at least you will have a chance to make that kind of an attempt. Maybe you try it. How is the tape, almost at end?

Answer: Almost at the end.

Mr. N.: Yes, that's what I thought. That is a good indication that I have to stop. Thank goodness tapes have an end. Goodnight everybody.

Bob Up the Grove